IBN MALIK
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@EXPOSING_HAZIMIYAH

THE DETAILS ON THE

THE THIRD NULLIFIER

FROM THE ISLAMIC STATE MILITARY CAMP NOTES ON AQEEDAH

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The Third Nullifier:
Whoever who doesn't make Takfeer of the Polytheists or doubts about their Kufr or validates their Methodology

The Matter of one who doesn't make Takfeer of the Disbeliever, or doubts about his disbelief, requires one to know with the details of this rule exactly before giving its verdict upon one who is characterized by it. And that is by knowing the types of Kufr. And that is also by knowing who are the disbelievers – wherein one who refrains from making Takfeer on them or doubts about their disbelief – are made Takfeer on.

And indeed, the Scholars (may Allah have mercy on them all) have stated that one who doesn't make Takfeer on the Kafir or doubts about his Kufr, then such has indeed disbelieved. And they have stated that this is not absolute, rather, indeed the matter has details. And one who doesn't learn the rules of this Nullifier is lead, by his misunderstanding, to chained (consequential) Takfeer.

- One who doesn't make Takfeer of the Disbeliever, such person may not know the situation of the disbeliever. This is like one who may not know that a person from the people has uttered a saying of disbelief, or did an act which is an act of disbelief. Such a person is excused and doesn't enter in to this nullifier. And this is what is known as Ignorance of the situation (Jahl al-Haal)

- And if he knows the situation of the disbeliever, then he is judged based on the Disbeliever he didn't make Takfeer on, or doubted about the disbelief of or validated the methodology of.

The Disbeliever in short is of two categories:

▫ The First: The Original Disbeliever (or the Kaafir al-Asli) :
And they are those who are not attributed to the Millah of Islam, nor have they uttered the Shahadatain, like the Jews, Christians, Zoroastrians (Majus), the Hindus and others besides them.

As for the one who doesn't make Takfeer on them or doubts about their disbelief, he has disbelieved. This is because their disbelief is specified in the Qur'a and Sunnah, and is known from the religion of Islam by necessity. So one who doesn't make Takfeer on these, either is belying the Qur'an and Sunnah, or is one who doesn't know the foundation of Islam and its reality. And such a person's Islam is not valid because he has left a pillar from the pillars of the Kalimah (There is no God But Allah) – and that [pillar] is disbelief in the Taghut (all false dieties collectively).

✓ Al-'Allamah 'Abdullah Aba Bateen (may Allah have mercy on him) said: "The Muslims have agreed upon the disbelief of one who doesn't make Takfeer of the Jews and the Christians, or doubts about their disbelief. And we are certain that their majority are Ignorant"
[Risaalah al-Intisaar]

 The Second: The Disbeliever who is attributed to Islam. And he is one who has spoken the Shadatain. However he has committed a deed that constitutes Kufr which puts him out of the domain of Islam.And these vary in their disbelief with regards to its clarity and its concealment (lack of clarity) to different categories:

1. One whose disbelief is clearly evident, which is cited from the clear text of the Qur'an and Sunnah – like the Polytheistsb(Mushrikeen) who call upon and worship others besides Allah. These people, their acts are contradictory to the foundation of the Kalimah of Tawheed and is it's opposite in every way. And those who do not make Takfeer of them fall to either of two situations :

- Either he see that the action of these people to be correct, and he agrees with them upon it. Such a person is a disbeliever like them even if he doesn't commit Shirk (associate others with Allah) himself. This is because he has validated and agreed with the act of Shirk And this is disbelief. And we seek protection in Allah from such!

- Or it is that they say that this act of theirs is disbelief and Shirk. However he doesn't make Takfeer of them by Ta'weel (interpreting Shar'i texts) and excusing them in the pretext of Ignorance (jahl). Such a person doesn't disbelieve because he has not validated or agreed upon their act, however the doubt of excusing them in the pretext of Ignorance has been exhibited/presented to him.

Such a person is not made Takfeer on due to the doubt that has exhibited to him. And if the execution of Hudud (capital punishments) are held off due to doubts, then it is more befitting in Takfeer. And one whose Islam is ascertained with certainty doesn't leave it except with certainty. And Ta'weel (interpretation of texts) – regarding excusing them in the pretext of Ignorance – prevents making Takfeer [upon him] in the first place till the texts are explained to him [that there is no excuse in these matters], and the doubt is raised from him. And if he doesn't make Takfeer of them after that, then he has disbelieved.

✓ Al-'Allamah Sulaiman bn Abdullah said regarding those who stop short of or doubts or is ignorant of the disbelief of the Qubooree's : "And if he was doubtful about their disbelief, or ignorant of their disbelief, then the evidence from the book of Allah, and the Sunnah of His Messenger is explained to him regarding their disbelief. And if he doubts after that and is hesitant after that, then such is a disbeliever by consensus (Ijma') of the Scholars regarding one who doubts about the disbelief of a disbeliever being a disbeliever."

[awthaq 'Ura al-Eeman DimnbMajmoo'at at-Tawheed 1/160]

✓ Ash-Shaykh Muhammad bin 'Abdul Lateef aal-Shaykh – may Allah have mercy on him – said: "One who allocates some places for his worship or believers that the obligation of Hajj falls from one who stands at these places, such a person's disbelief is not doubted by those who have smelt the scent of Islam. And one who doubts regarding his disbelief, then it is necessary to Establish the Evidence upon him, and explain to him that this is Disbelief and Shirk, and that taking these stones is making it equal to the Signs of Allah which Allah has made standing upon to be a worship to Allah. And if the evidence is established upon him and he still persists,then there is no doubt regarding his disbelief."

[ad-Durar as Saniyyah : 10/443]

2. Doubt being anticipated about the Takfeer of this type of person. And that is like the rulers who rule by other than what Allah has revealed or their likes. These people, even if their disbelief is absolutely certain with those who have researched the matter, but due to the possibility of arrival of doubts, one who doesn't make Takfeer on them is not made Takfeer of, except after establishing the Evidence upon such, with uncovering the doubt & removing it from him, and after he knows that the Hukum (verdict) of Allah regarding these people are making Takfeer on them.

3. The Takfeer of a person whose Takfeer is an Ijtihadi Issue wherein there is a difference of opinion between Muslims regarding it Like the verdict of one who abandons as-Salah or its like. Indeed, in such matters likes these, the one who refrains from making Takfeer on one who commits it is not made takfeer of. Rather, he is not even deemed an innovator as long as his fundamentals are the fundamentals of ahlu as-Sunnah wa al-Jama'ah.

Arabic -->

الناقض الثالث: من لم يكفر المشركين أو شك في كفرهم أو صحح مذهبهم.

مسألة من لم يكفر الكافر أو شك في كفره، ينبغي ضبطها قبل إنزال الحكم على من اتصف بها، وذلك بمعرفة أنواع الكفر، ومن هم الكفار الذين يَكفُرُ من لم يكفرهم أو شك في كفرهم.

ولقد بيّن العلماء رحمهم الله أنّ من لم يكفّر الكافر أو شكّ في كفره فإنه يكفر، وبينوا أن هذا ليس على إطلاقه بل إنّ في المسألة تفصيلاً، ومن لم يفقه ضوابط هذا الناقض أدّى به عدم فهمه إلى التسلسل في التكفير.

- ومن لم يكفِّر الكافر فقد يكون لا يعرف حاله، كمن لم يعلم أنَّ فلانا من الناس تلفَّظ بالكفر أو فعل فعلا مكفراً، فهذا معذورٌ وليس داخلاً في القاعدة، وهذا ما يسمى بجهل الحال.
- وأمَّا إذا كان يعرف حاله، فيُنظر فيه بحسب الكافر الذي لم يكفِّره أو شك في كفره أو صحح مذهبه.

والكفار من حيث الجملة على قسمين:

الأول: الكافر الأصلي، وهم كل من لم ينتسب إلى ملة الإسلام ولم ينطق بالشهادتين، كاليهود والنصارى والمجوس والهندوس ونحوهم.

فهؤلاء من لم يكفرهم أو شك في كفرهم، كفر، لأن كفرهم منصوص عليه في الكتاب والسنة ومعلوم من دين الإسلام بالضرورة، فالذي لا يكفّرهم إما أن يكون مكذّباً للكتاب والسنة، وإما أن يكون غير عارف بأصل الإسلام وحقيقته، وهذا لا يصحّ إسلامه لأنه ترك ركناً من أركان لا إله إلا الله وهو الكفر

بالطاغوت.

قال العلامة عبد الله أبا بطين رَحِمَهُ ٱللَّهُ : " أجمع المسلمون على كفر من لم يكفر اليهود والنصارى أو يشك في كفرهم ونحن نتيقن أن أكثرهم جهال ". [رسالة الانتصار].

الثاني: الكافر المنتسب إلى الإسلام، وهو من نطق بالشهادتين، ولكنه ارتكب مكفراً يخرجه من دائرة الإسلام.

وهؤلاء يتفاوت كفرهم من حيث الوضوح والخفاء إلى أقسام:

١. من كُفْرُه واضح صريح يدل عليه صريح الكتاب والسنة، كالمشركين الذين يدعون ويعبدون غير الله، فهؤلاء عملهم مناقض لأصل كلمة التوحيد ومضاد لها من كل وجه، ومن لا يكفرهم لا يخلو من حالتين:

- إما أن يرى فعلهم صحيحاً ويقرهم عليه فهذا كافر مثلهم ولو لم يرتكب الشرك بنفسه، لأنه صحح وأقر فعل الشرك، وهذا كفر، والعياذ بالله.
- وإما أن يقول إن فعلهم كفر وشرك، ولكن لا يكفرهم متأولاً عذرهم بالجهل، فهذا لا يكفر لأنه لم يصحح أو يقر فعلهم ولكن عرضت له شبهة عذرهم بالجهل، فلا يكفّر للشبهة التي عرضت له، وإذا كانت الحدود تُدرأ بالشبهات فمن باب أولى التكفير، ومن ثبت إسلامه بيقين لا يخرج منه إلا بيقين، والتأويل -في إعذارهم بالجهل- يمنع تكفيره ابتداءً حتى تبيّن له النصوص، وترفع عنه الشبهة فإن لم يكفرهم بعد ذلك، كفر.

قال العلامة سليمان بن عبدالله فيمن توقف أوشك أو كان جاهلا في كفر القبوريين: فإن كان شاكاً في كفرهم أو جاهلاً بكفرهم بينت له الأدلة من كتاب الله وسنة رسوله على كفرهم فإن شك بعد ذلك وتردد فأنه كافرٌ بإجماع العلماء على أن من شك في كفر الكفار فهو كافرٌ". [أوثق عري الإيمان ضمن مجموعة التوحيد:١ / ١٦٠].

وقال الشيخ محمد بن عبد اللطيف آل الشيخ رَحِمَهُ ٱللَّهُ : " من خصص بعض المواضع بعباده أو اعتقد أن من وقف عندها سقط عنه الحج كفره لا يستريب فيه من شم رائحة الإسلام ومن شك في كفره فلا بد من إقامة الحجة عليه وبيان أن هذا كفر وشرك وأن اتخاذ هذه الأحجار مضاهاة لشعائر الله التي جعل الله الوقوف بها عبادة لله فإذا أقيمت الحجة عليه وأصر فلا شك في كفره ". [الدرر السنية: ١٠ / ٤٤٣].

٢. أن يكون تكفيره محتملاً للشبهة، كالحكام الحاكمين بغير ما أنزل الله ونحوهم، فهؤلاء وإن كان كفرهم قطعيًا عند من حقق المسألة، فإنَّ ورود الشبهة محتمل فلا يكفَّر من لم يكفِّرهم، إلاَّ إن أُقيمت عليه الحجة، وكُشفت عنه الشبهة وأزيلت، وعرف أنَّ حكم الله فيهم هو تكفيرهم.

٣. أن يكون تكفيره مسألةً اجتهاديَّةً فيها خلاف بين المسلمين، كحكم تارك الصلاة ونحوه فإنّ هذه المسائل لا يكفّر فيها من لم ير كفر مرتكبها بل ولا يبدّع مادام أنّ أصوله أصول أهل السنة والجماعة.

Compiler Note

Refer To Following Some Important PDFs Avalible On My Telegram Or DM Me For Archive Link

1.Path Of Ahl Sunnah Wal Jammah By Shaykh Turki Bina'ali
2.Manat Of Kufr For Third Nullifier By Various Scholors
3.Third Nullifier & Chain Takfir By Shaykh Turki Binali
4.Third Nullifier By Shaykh Nasr Al Fahd
5.Doubts By Ghulah By Shaykh Ubaydah Al Athbji
6.Dawah Najadiya Vs Ghulah Hazimiya By Ustaad Abu Waleed & Others
7.Al Salaf Al Salih Vs Ghulah Hazimiya By Various Scholors
8.Salaf of Ghulah By Isa Bin Abi Abdullah
9.Kufr Bit Taghut Vs Murjiah & Khawarij By Various Scholars
10.Takfir Of Voters by Hamzah Misri
11.Those who dont do Takfir Of Modern Tawagheet By Shaykh Ahmad Al Khalidi
12.Takfir & Its Type Vs Misunderstanding Of Khawarij By Hamzah Misri
13.Rise & Corruption Of Khawarij Hururiya to Hazimiyah
14.Read Clarifying Matters Of Methodology By Delegated Committee [AT Publication]
15.Refutation Of Ghulah Hazimiya By Isa Bin Abi Abdullah [AT Publication]
16.Sheikh Malik Tamimi Lecture On Third Nullifier Of Islam [At Publication]

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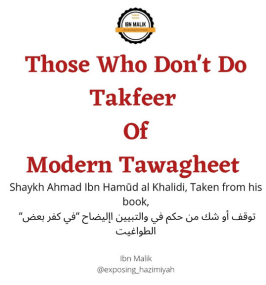
Those Who Don't Do
Takfeer
Of
Modern Tawagheet
Shaykh Ahmad Ibn Hamūd al Khalidi, Taken from his book,
توقف أو شك من حكم في والتبيين الإيضاح "في كفر بعض الطواغيت
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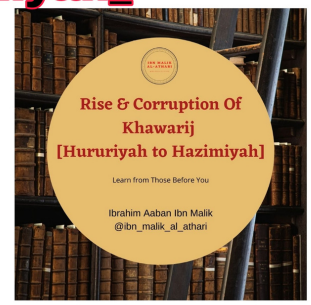

Kufr Bit Taghut
Vs
Murjiah & Khawarij
(Extra Details Are Added +Bayan Of Multiple Ulama+Compiler Words)
There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.
[Baqarah : 256]
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Two Innovations By Zindeeq
Ghulah
Takfeer Daar (Everyone is Kafir In Dar Ul Kufr Until Proven Muslim Upon Our Aqeedah even if he Prays & have Muslim Name)
&
Takfeer Al Mushrikeen from AsluDeen(Established Before Hujjah)
Refuted by One Verse May It Pass Their Throat
Replied to Their Doubt Of Jahl Ul Haal
(They Didn't Know Reality)
Takfeer Defination By Aimmah Dawah
(Upgraded Version)
Ibn Malik
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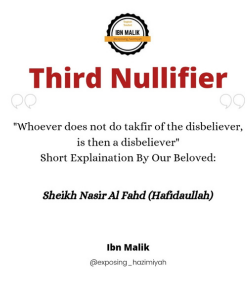
Third Nullifier
"Whoever does not do takfir of the disbeliever, is then a disbeliever"
Short Explaination By Our Beloved:
Sheikh Nasir Al Fahd (Hafidaullah)
Ibn Malik
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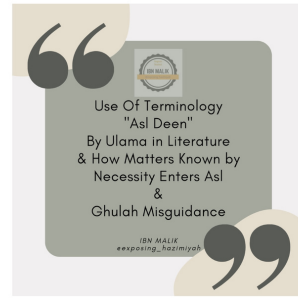

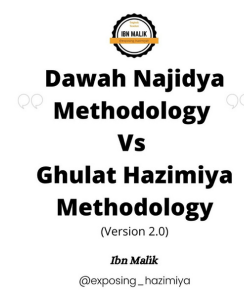

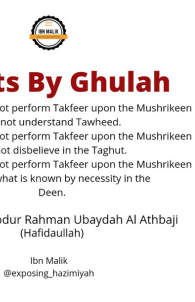
Doubts By Ghulah
1. Whoever does not perform Takfeer upon the Mushrikeen did not understand Tawheed.
2. Whoever does not perform Takfeer upon the Mushrikeen did not disbelieve in the Taghut.
3. Whoever does not perform Takfeer upon the Mushrikeen rejected what is known by necessity in the Deen.
Shaykh Abu Abdur Rahman Ubaydah Al Athbaji
(Hafidaullah)
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